

Earth.<sup>1</sup> What more appropriate parentage  
 could be Invented Osiris a  
 for the corn which springs from the ground  
 that has been sk^and  
 fertilized by the water of heaven ? It is  
 true that the land Earth.  
 of Egypt owed its fertility directly to the Nile  
 and not to  
 showers ; but the inhabitants must have  
 known or guessed  
 that the great river in its turn was fed by  
 the rains which  
 fell in the far interior. Again, the legend  
 that Osiris was  
 the first to teach men the use of corn<sup>2</sup>  
 would be most  
 naturally told of the corn-god himself.  
 Further, the story The legend  
 that his mangled remains were scattered up  
 and down the ^s^g<sub>m</sub>  
 land and buried in different places may be a  
 mythical way berment  
 of expressing either the sowing or the  
 winnowing of the po^tT^  
 grain. The latter interpretation Is  
 supported by the tale to the  
 that Isis placed the severed limbs of Osiris on a  
 corn-sieve.<sup>3</sup> berment  
 Or more probably the legend may be a  
 reminiscence of a of human

<sup>r i</sup> • 1  
 beings,

custom of slaying a human victim, perhaps a  
 representative perhaps of  
 of the corn-spirit and distributing his flesh or  
 scattering his the kings,  
 ashes over the fields to fertilize them. In  
 modern Europe character  
 the figure of Death is sometimes torn in  
 pieces, and the ofthe . . ,

<sup>5</sup> corn-  
 spirit.

fragments are then buried in the ground  
 to make the crops  
 grow well,<sup>4</sup> and in other parts of the  
 world human victims  
 are treated in the same way.<sup>5</sup> With  
 regard to the ancient  
 Egyptians we have it on the authority of  
 Manetho that they  
 used to burn red-haired men and scatter  
 their ashes with  
 winnowing fans,<sup>6</sup> and it Is highly  
 significant that this barbar-  
 ous sacrifice was offered by the kings at  
 the grave of Osiris.<sup>7</sup>  
 We may conjecture that the victims

represented Osiris him-  
 self, who was annually slain,  
 dismembered, and buried in  
 their persons that he might quicken the  
 seed in the earth.  
 Possibly in prehistoric times the kings  
 themselves

<sup>1</sup> See above, p. 6. prisoners before a god. See A. Moret,

<sup>2</sup> See above, p. 7. *Du caractere religieux de la royaut*

<sup>3</sup> Servius on Virgil, *Georg.* i. 166. *Pharaonique* (Paris, 1902),

pp. 179,

<sup>4</sup> *The Dying God.*, p. 250. 224 ; E. A. Wallis Budge, *Osiris and*

<sup>5</sup> *Spirits of the Corn and of the the Egyptian Resurrection*, i.  
 197 sqq.

*Wild*, i. 236 sqq. Similarly the kings of Ashantee and

<sup>6</sup> Plutarch, *Isis et Osiris*, 73, coin- Dahomey used often  
 themselves to cut

pare 33. the throats of the human victims.

See

<sup>7</sup> Diodorus Siculus, i. 88. 5. The A. B. Ellis, *The Tshi-speaking*  
*Peoples*

slaughter may have been performed by of the Gold Coast  
 (London, 1887),

the king with his own hand. On p. 162 ; *id.*, *The Ewe-*  
*speaking Peoples*

Egyptian monuments the king is often of the Slave Coast  
 (London, 1890),

represented in the act of slaying pp. 125, 129.